

Śrī Caitanya-caritāmṛta: Madhya-līlā

CHAPTER 20:
LORD ŚRĪ CAITANYA MAHĀPRABHU
INSTRUCTS SANĀTANA GOSVĀMĪ



Study notes of H.G.Gaurāṅga dāsa

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*jaya jaya śrī-caitanya jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda*

All glories to Lord Śrī Caitanya Mahāprabhu!
All glories to Lord Nityānanda!
All glories to Advaitacandra!
And all glories to all the devotees of the Lord!

Lord Caitanya Mahāprabhu instructs Sanātana Gosvāmī

(CC Madhya-līlā : Chapter 20)

TEXT 1

*vande ‘nantādbhutaiśvaryam
śrī-caitanya-mahāprabhum
nīco ‘pi yat-prasādāt syād
bhakti-śāstra-pravartakaḥ*

Let me offer my respectful obeisances unto Śrī Caitanya Mahāprabhu, who has unlimited, wonderful opulences. By His mercy, even a person born as the lowest of men can spread the science of devotional service.

Texts 3-4: Rūpa Gosvāmī receives letter from Sanātana Gosvāmī

PURPORT: TEXT 3

*yadu-pateḥ kva gatā mathurā-purī
raghu-pateḥ kva gatottara-kośalā
iti vicintya kuruṣva manaḥ sthiram
na sad idam jagad ity avadhāraya*

“Where has the Mathurā-purī of Yadupati gone? Where has the Northern Kośalā of Raghupati gone? By reflection, make the mind steady, thinking, ‘This universe is not eternal.’”

Texts 5-15: Sanātana Gosvāmī bribes the jailer

Sāma

TEXT 5

*“tumi eka jindā-pīra mahā-bhāgyavān
ketāba-korāṇa-śāstre āche tomāra jñāna*

Sanātana Gosvāmī told the Muslim jailkeeper, “Dear sir, you are a saintly person and are very fortunate. You have full knowledge of the revealed scriptures such as the Koran and similar books.”

Dāna

TEXT 6

*eka bandī chāḍe yadi nija-dharma dekhiyā
saṁsāra ha-ite tāre mukta karena gosāñā*

“If one releases a conditioned soul or imprisoned person according to religious principles, he himself is also released from material bondage by the Supreme Personality of Godhead.”

PURPORT: TEXT 6

- ✓ Sanātana Gosvāmī – cheating jail superintendent – only ordinary education but praised as scholar.
- ✓ Jailkeeper could not deny that he was a learned scholar, because when one is elevated to an exalted position, one thinks oneself fit for that position.
- ✓ Sanātana Gosvāmī was correctly explaining the effects of spiritual activity, and the jailkeeper connected his statement with his release from jail.
- ✓ Innumerable conditioned souls rotting in material world, imprisoned by māyā under spell of sense gratification.
- ✓ When one is determined to get out of material bondage, the *prakṣepātmikā-śakti*, the spell of diversion, impels one to remain in conditioned life fully satisfied by sense gratification.
- ✓ Due to *āvaraṇātmikā*, a conditioned soul feels satisfied even if he is rotting in the body of a pig or a worm in stool.
- ✓ BG 18.69:

*na ca tasmān manuṣyeṣu kaścin me priya-kṛttamaḥ
bhavitā na ca me tasmād anyañ priyataro bhuvi*

1

Lesson 1: The greatest service one can render to the Lord is to try to infuse devotional service into the heart of the conditioned soul so that the conditioned soul may be released from conditioned life.

2

Lesson 2: Vaiṣṇava is recognized by his preaching work—that is, by convincing the conditioned soul about his eternal position.

Bheda

TEXT 7

*pūrve āmi tomāra kariyāchi upakāra
tumi āmā chāḍī' kara pratyupakāra*

Sanātana Gosvāmī continued, “Previously I have done much for you. Now I am in difficulty. Please return my goodwill by releasing me.”

Dāna

TEXT 8

*pāñca sahasra mudrā tumi kara aṅgikāra
puṇya, artha,—dui lābha ha-ibe tomāra“*

“Here are five thousand gold coins. Please accept them. By releasing me, you will receive the results of pious activities and gain material profit as well. Thus you will profit in two ways simultaneously.”

- ❖ Jail keeper: “willing to release you, but afraid of Govt.” (TEXT 9)
- ❖ Sanātana, “No danger. Nawab to south. If he returns, tell him - stool Ganges – jumped. (TEXT 10-11)
- ❖ Looked long time, can't find trace of him – jumped with shackles – drowned - washed away by the waves.’ (TEXT 12)
- ❖ You don't afraid – not remain in this country – become mendicant & go to holy city of Mecca (TEXT 13)
- ❖ Sanātana bribes more: 1000 gold coins more – night cut shackles & cross Ganges (TEXT 14-15)

Texts 16-35: Sanātana Gosvāmī reaches Pātaḍā

- ❖ Landholder – request to across hilly tract – palmist to landholder – 8 coins (TEXTS 17-19)
- ❖ Landlord to Sanātana Gosvāmī – “I shall get you across hilly tract at night with my own men – cook, take lunch (TEXT 20)

- ❖ Landlord offered Sanātana grain to cook. Sanātana goes to riverside to bathe. (TEXT 21)

TEXT 22

*dui upavāse kailā randhana-bhojane
rāja-mantrī sanātana vicārilā mane*

Because Sanātana had been fasting for two days, he cooked the food and ate it. However, having formerly been a minister of the Nawab, he began to contemplate the situation.

TEXT 23

*‘ei bhūñā kene more sammāna karila?’
eta cinti’ sanātana īśāne puchila*

As a former minister for the Nawab, Sanātana could certainly understand diplomacy. He therefore thought, “Why is this landlord offering me such respect?” Thinking in this way, he questioned his servant, whose name was Īśāna.

- ❖ Sanātana to Īśāna – “you have some valuable things with you.” Īśāna replied, “Yes, I have seven gold coins.” (TEXT 24)
- ❖ Sanātana Gosvāmī chastised, “Why have you brought this death knell with you?” (TEXT 25)
- ❖ “I have 7 gold coins with me. Please accept them, and from a religious point of view please get me across that hilly tract of land. (TEXT 27)
- ❖ I knew you have 8; Night, would have killed you & taken your coins. Very good that you voluntarily offered them to me. I am now relieved from sinful activity.” (TEXTS 28-30)

TEXT 31

*santuṣṭa ha-ilāña āmi, mohara nā la-iba
puṇya lāgi’ parvata tomā’ pāra kari’ diba“*

“I am very satisfied with your behavior. I shall not accept these gold coins, but I shall get you across that hilly tract of land simply to perform a pious activity.”

- ❖ If you don't accept these coins, someone else will kill me for them. – better you save me from danger by accepting coins. (TEXT 32)
- ❖ Landlord gave Sanātana Gosvāmī four watchmen to accompany – whole night & brought him over the hilly tract of land. (TEXT 33)
- ❖ Sanātana Gosvāmī to Īśāna – “You still have some balance left from the gold coins.” (TEXT 34)
- ❖ Īśāna - “1 coin” - “Take coin & return to your home” (TEXT 35)

Texts 36-44: Sanātana Gosvāmī reaches Hājipura

(i) Sanātana Gosvāmī fearless

TEXT 36

*tāre vidāya diyā gosāṇi calilā ekalā
hāte karōṇyā, chīṇḍā kānthā, nirbhaya ha-ilā*

After departing from Īśāna, Sanātana Gosvāmī began traveling alone with a waterpot in his hand. Simply covered with a torn quilt, he thus lost all his anxiety.

3

Lesson 3: Giving up material possessions makes one fearless

(ii) Meets Śrīkānta

- ❖ Govt. service – sister's husband - 300,000 gold coins – emperor for purchase of horses. (TEXTS 38-39)
- ❖ Elevated place & saw Sanātana Gosvāmī – went to see Sanātana Gosvāmī. – told him in detail about his arrest and release. (TEXTS 40-41)

(iii) Śrīkānta's offer

TEXT 42

*teṇho kahe,—“dina-dui raha ei-sthāne
bhadra hao, chāḍa' ei malina vasane”*

Śrīkānta then told Sanātana Gosvāmī, “Stay here for at least two days and dress up like a gentleman. Abandon these dirty garments.”

TEXT 43

*gosāñi kahe,—“eka-kṣaṇa ihā nā rahiba
gaṅgā pāra kari’ deha’ e-kṣaṇe caliba”*

Sanātana Gosvāmī replied, “I shall not stay here even for a moment. Please help me cross the Ganges. I shall leave immediately.”

**Texts 45-64: Sanātana Gosvāmī arrives at Vārāṇasī, meets
Caitanya Mahāprabhu**

- ❖ Sanātana Gosvāmī – Candrasekhara’s house & sat down by the door. Caitanya Mahāprabhu spoke to Candrasekhara. (TEXT 46)
- ❖ Caitanya Mahāprabhu to Candrasekhara, “Devotee at the door. Call him in” – “no Vaiṣṇava” – “Is there anyone” – “Muslim mendicant” – “Bring him in” (TEXTS 47-49)
- ❖ Candrasekhara to Sanātana Gosvāmī, “Please come in. Lord is calling you.” Sanātana Gosvāmī pleased & entered Candrasekhara’s house. (TEXT 50)
- ❖ Caitanya Mahāprabhu embraces Sanātana Gosvāmī (TEXT 51)

TEXT 51

*tānhāre aṅgane dekhi’ prabhu dhāṇā āilā
tāhre ālīngana kari’ premāviṣṭa hailā*

As soon as Śrī Caitanya Mahāprabhu saw Sanātana Gosvāmī in the courtyard, He immediately went up to him with great haste. After embracing him, the Lord was overwhelmed with ecstatic love.

TEXT 52

*prabhu-sparṣe premāviṣṭa ha-ilā sanātana
‘more nā chuñiha’—kahe gadgada-vacana*

As soon as Śrī Caitanya Mahāprabhu touched Sanātana Gosvāmī, Sanātana was also overwhelmed with ecstatic love. In a faltering voice, he said, “O my Lord, do not touch me.”



TEXT 53

*dui-jane galāgali rodana apāra
dekhi' candraśekhara ha-ila camatkāra*

Shoulder to shoulder, Śrī Caitanya Mahāprabhu and Sanātana Gosvāmī began to cry unlimitedly. Candraśekhara was very much astonished to see this.

TEXT 54

*tabe prabhu tānra hāta dhari’ lañā gelā
piṇḍāra upare āpana-pāṣe vasāilā*

Catching his hand, Śrī Caitanya Mahāprabhu took Sanātana Gosvāmī inside and made him sit on an elevated place next to Him.

TEXT 55

*śrī-haste karena tānra aṅga sammārjana
teñho kahe,—‘more, prabhu, nā kara sparśana’*

When Śrī Caitanya Mahāprabhu began cleansing Sanātana Gosvāmī’s body with His own transcendental hand, Sanātana Gosvāmī said, “O my Lord, please do not touch me.”

TEXT 56

*prabhu kahe,—“tomā sparśi ātma pavitrite
bhakti-bale pāra tumi brahmāṇḍa śodhite*

The Lord replied, “I am touching you just to purify Myself, because by the force of your devotional service you can purify the whole universe.

TEXT 57

*bhavad-vidhā bhāgavatās
tīrtha-bhūtāḥ svayaṁ prabho
tīrthī-kurvanti tīrthāni
svāntaḥ-sthena gadā-bhṛtā*

“Saints of your caliber are themselves places of pilgrimage. Because of their purity, they are constant companions of the Lord, and therefore they can purify even the places of pilgrimage.”

TEXT 58

*na me ’bhaktaś catur-vedī
mad-bhaktaḥ śva-pacaḥ priyaḥ
tasmai deyaṁ tato grāhyaṁ
sa ca pūjyo yathā hy aham*

“[Lord Kṛṣṇa said:] ‘Even though a person is a very learned scholar of the Sanskrit Vedic literatures, he is not accepted as My devotee unless he is pure in devotional service. However, even though a person is born in a family of dog-eaters, he is very dear to Me if he is a pure devotee who has no motive to enjoy fruitive activity or mental speculation. Indeed, all respects should be given to him, and whatever he offers should be accepted. Such devotees are as worshipable as I am.’

TEXT 59

*viprād dvi-ṣaḍ-guṇa-yutād aravinda-nābha-
pādāravinda-vimukhāt śva-pacāṁ variṣṭham
manye tad-arpita-mano-vacanehitārtha-
prāṇaṁ punāti sa kulaṁ na tu bhūri-mānaḥ*

“One may be born in a brāhmaṇa family and have all twelve brahminical qualities, but if he is not devoted to the lotus feet of Lord Kṛṣṇa, who has a navel shaped like a lotus, he is not as good as a caṇḍāla who has dedicated his mind, words, activities, wealth and life to the service of the Lord. Simply to take birth in a brāhmaṇa family or to have brahminical qualities is not sufficient. One must become a pure devotee of the Lord. If a śva-paca or caṇḍāla is a devotee, he delivers not only himself but his whole family, whereas a brāhmaṇa who is not a devotee but simply has brahminical qualifications cannot even purify himself, what to speak of his family.”

TEXT 60

*tomā dekhi, tomā sparśi, gāi tomāra guṇa
sarvendriya-phala,—ei śāstra-nirūpaṇa*

Śrī Caitanya Mahāprabhu continued, “By seeing you, by touching you and by glorifying your transcendental qualities, one can perfect the purpose of all sense activity. This is the verdict of the revealed scriptures.

TEXT 61

*akṣṇoḥ phalaṁ tvādrśa-darśanaṁ hi
tanoh phalaṁ tvādrśa-gātra-saṅgaḥ*

*jihvā-phalaṁ tvādṛṣa-kīrtanaṁ hi
su-durlabhā bhāgavatā hi loka*

“My dear Vaiṣṇava, seeing a person like you is the perfection of one’s eyesight, touching your lotus feet is the perfection of the sense of touch, and glorifying your good qualities is the tongue’s real activity, for in the material world it is very difficult to find a pure devotee of the Lord.”

TEXT 62

*eta kahi kahe prabhu,—“śuna, sanātana
kṛṣṇa—baḍa dayāmaya, patita-pāvana*

Śrī Caitanya Mahāprabhu continued, “My dear Sanātana, please hear from Me. Kṛṣṇa is very merciful, and He is the deliverer of all fallen souls.

TEXT 63

*mahā-raurava haite tomā karilā uddhāra
kṛpāra samudra kṛṣṇa gambhīra apāra“*

“My dear Sanātana, Kṛṣṇa has saved you from Mahāraurava, life’s deepest hell. He is an ocean of mercy, and His activities are very grave.”

PURPORT: TEXT 63

- ✓ Kṛṣṇa works very gravely. No one can understand how He is working, but as soon as the Lord understands the sincere activity of a person in devotional service, He helps him in such a way that the devotee cannot understand how things are happening.
- ✓ If the devotee is determined to serve the Lord, the Lord is always prepared to help him.
- ✓ Caitanya Mahāprabhu to Sanātana Gosvāmī, “How merciful the Lord is.
- ✓ Although in intimate touch with meat-eaters, by Kṛṣṇa’s mercy he came to find such association distasteful.

PURPORT: TEXT 63 Cntd...

- ✓ Kṛṣṇa enlightened Sanātana Gosvāmī in such a way that he was able to give up his exalted post as minister.
- ✓ Caitanya Mahāprabhu
 - Praised his action
 - Thanked Kṛṣṇa for His mercy upon him.

TEXT 64

*sanātana kahe,—‘kṛṣṇa āmi nāhi jāni
āmāra uddhāra-hetu tomāra kṛpā māni’*

Sanātana replied, “I do not know who Kṛṣṇa is. As far as I am concerned, I have been released from prison only by Your mercy.”

Texts 65-81: Sanātana Gosvāmī’s two qualities of vairāgya

- ❖ Caitanya Mahāprabhu to Sanātana Gosvāmī, “How released?” - Sanātana describes (TEXT 65)
- ❖ Caitanya Mahāprabhu, “I met your 2 brothers, Rūpa & Anupama, at Prayāga – gone to Vṛndāvana.” (TEXT 66)
- ❖ Sanātana Gosvāmī met Tapana Miśra & Candraśekhara (TEXT 67)
- ❖ Tapana Miśra extended invitation to Sanātana & the Lord & asked Sanātana to shave. (TEXT 68)
- ❖ Caitanya Mahāprabhu called Candraśekhara & asked him to take Sanātana Gosvāmī with him, also asked him to take away Sanātana’s present dress. (TEXT 69)

TEXT 70

*bhadra karāṇā tāṇre gaṅgā-snāna karāila
śekhara āniyā tāṇre nūtana vastra dila*

Candraśekhara then made Sanātana Gosvāmī look like a gentleman. He took him to bathe in the Ganges, and afterwards he brought him a new set of clothes.

PURPORT: TEXT 70

- ✓ Since Śrī Caitanya Mahāprabhu did not like Sanātana Gosvāmī's hippie features, he immediately asked Candraśekhara to get him shaved clean.
- ✓ If anyone with long hair or a beard wants to join this Kṛṣṇa consciousness movement and live with us, he must similarly shave himself clean.
- ✓ The followers of Śrī Caitanya Mahāprabhu consider long hair objectionable.

(i) Candraśekhara

TEXT 71

*sei vastra sanātana nā kaila aṅgikāra
śuniyā prabhura mane ānanda apāra*

Candraśekhara offered a new set of garments to Sanātana Gosvāmī, but Sanātana did not accept them. When Śrī Caitanya Mahāprabhu heard news of this, He became unlimitedly happy.

(ii) Tapana Miśra

- ❖ Caitanya Mahāprabhu – house of Tapana Miśra for lunch – Sanātana Gosvāmī with Him. (TEXT 72)
- ❖ Caitanya Mahāprabhu sat for lunch - Asked Tapana Miśra to supply Sanātana Gosvāmī lunch. (TEXT 73)
- ❖ Tapana Miśra - “Sanātana – duty to perform; no lunch now; supply Sanātana with some remnants.” (TEXT 74)
- ❖ Caitanya Mahāprabhu rest for a while. Tapana Miśra gave Sanātana Gosvāmī Caitanya Mahāprabhu's remnants (TEXT 75)
- ❖ Tapana Miśra offered new cloth to Sanātana Gosvāmī, not accept (TEXT 76)

TEXT 77

*“more vastra dite yadi tomāra haya mana
nija paridhāna eka deha’ purātana”*

“If you want to give me some cloth according to your desire, please give me an old cloth you have used.”

(iii) Brāhmaṇa

TEXT 80

*“sanātana, tumi yāvat kāṣīte rahibā
tāvat āmāra ghare bhikṣā ye karibā”*

The brāhmaṇa said, “My dear Sanātana, as long as you remain at Kāśī, please accept lunch at my place.”

TEXT 81

*sanātana kahe,—“āmi mādhlukarī kariba
brāhmaṇera ghare kene ekatra bhikṣā laba?”*

Sanātana replied, “I shall practice the process of mādhlukarī. Why should I accept full meals in the house of a brāhmaṇa?”

PURPORT: TEXT 81

- ✓ Mādhlukarī – bees collecting honey from flower to flower.
 1. No over eating
 2. No trouble to householders
 3. Beg but not cook

Texts 82-94: Sanātana Gosvāmī gives up quilt

TEXT 82

*sanātanera vairāgye prabhura ānanda apāra
bhoṭa-kambala pāne prabhu cāhe bāre bāra*

Śrī Caitanya Mahāprabhu felt unlimited happiness to observe Sanātana Gosvāmī's strict following of the principles of sannyāsa. However, He repeatedly glanced at the woolen blanket Sanātana Gosvāmī was wearing.

- ❖ Goes to Ganges & trades the quilt woolen blanket. (TEXTS 83-88)

TEXT 89

*prabhu kahe,—“tomāra bhoṭa-kambala kothā gela?”
prabhu-pade saba kathā gosāñi kahila*

When Sanātana Gosvāmī returned, the Lord asked, “Where is your woolen blanket?” Sanātana Gosvāmī then narrated the whole story to the Lord.

TEXTS 90–91

*prabhu kahe,—“ihā āmi kariyāchi vicāra
viṣaya-roga khaṇḍāila kṛṣṇa ye tomāra
se kene rākhibe tomāra śeṣa viṣaya-bhoga?
roga khaṇḍi’ sad-vaidya nā rākhe śeṣa roga*

Śrī Caitanya Mahāprabhu then said, “I have already deliberately considered this matter. Since Lord Kṛṣṇa is very merciful, He has nullified your attachment for material things. Why should Kṛṣṇa allow you to maintain a last bit of material attachment? After vanquishing a disease, a good physician does not allow any of the disease to remain.

TEXT 92

*tina mudrāra bhoṭa gāya, mādhlukarī grāsa
dharma-hāni haya, loka kare upahāsa“*

“It is contradictory to practice mādhlukarī and at the same time wear a valuable blanket. One loses his spiritual strength by doing this, and one will also become an object of jokes.”

Texts 95-109: Caitanya Mahāprabhu instructs Sanātana Gosvāmī
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TEXTS 96

*ihān prabhura śaktye praśna kare sanātana
āpane mahāprabhu kare ‘tattva’-nirūpaṇa*

Now, by the Lord’s mercy, Sanātana Gosvāmī questioned the Lord, and Śrī Caitanya Mahāprabhu personally supplied the truth.

TEXT 97

*kṛṣṇa-svarūpa-mādhuryaiś-
varya-bhakti-rasāśrayam
tattvaṁ sanātanaṁ yeśaḥ
kṛpayopadideśa saḥ*

Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead, personally told Sanātana Gosvāmī about Lord Kṛṣṇa's real identity. He also told him about the Lord's conjugal love, His personal opulence and the mellows of devotional service. All these truths were explained to Sanātana Gosvāmī by the Lord Himself out of His causeless mercy.

TEXT 98

*tabe sanātana prabhura caraṇe dhariyā
dainya vinati kare dante tṛṇa lañā*

Putting a straw in his mouth and bowing down, Sanātana Gosvāmī clasped the lotus feet of Śrī Caitanya Mahāprabhu and humbly spoke as follows.

TEXT 99

*“nīca jāti, nīca-saṅgī, patita adhama
kuiṣaya-kūpe paḍi’ goñāinu janama!*

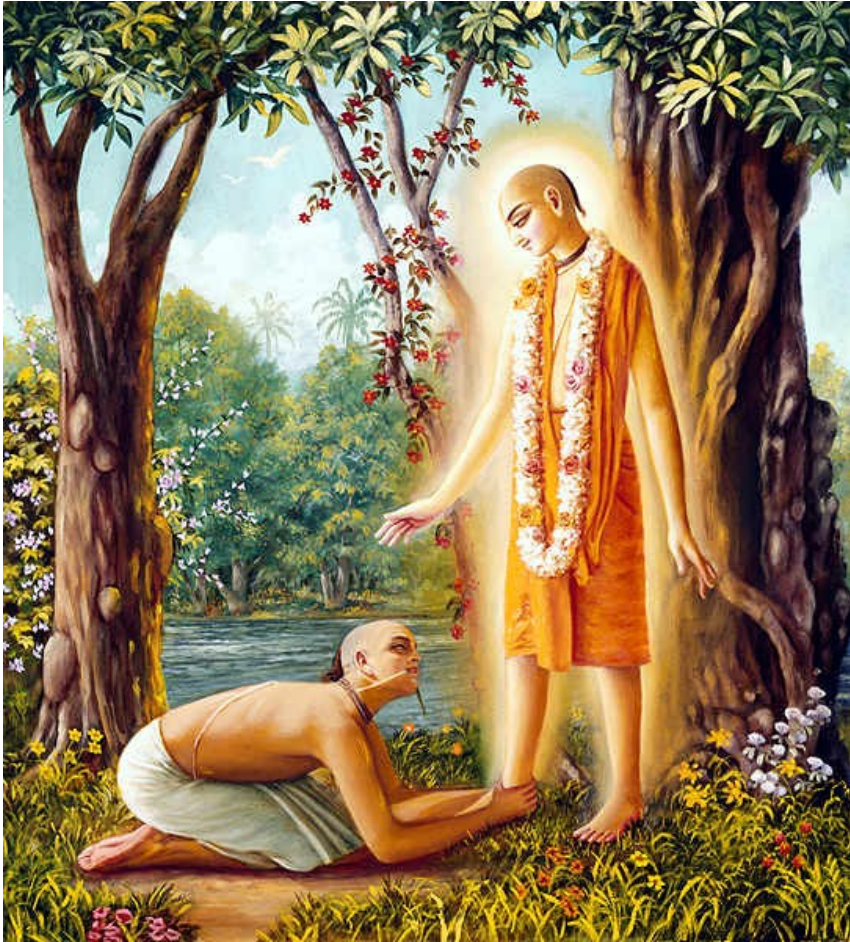
Sanātana Gosvāmī said, “I was born in a low family, and my associates are all low-class men. I myself am fallen and am the lowest of men. Indeed, I have passed my whole life fallen in the well of sinful materialism.

4

Lesson 4: Association of fallen makes one fallen.

5

Lesson 5: Although they are fallen, if they simply submit themselves at the lotus feet of Śrī Caitanya Mahāprabhu, they will be saved from sinful reactions.



TEXT 100

*āpanāra hitāhita kichui nā jāni!
grāmya-vyavahāre paṇḍita, tāi satya māni*

“I do not know what is beneficial for me or what is detrimental. Nonetheless, in ordinary dealings people consider me a learned scholar, and I am also thinking of myself as such.

TEXT 101

*kṛpā kari’ yadi more kariyācha uddhāra
āpana-kṛpāte kaha ‘kartavya’ āmāra*

“Out of Your causeless mercy, You have delivered me from the materialistic path. Now, by the same causeless mercy, please tell me what my duty is.

TEXT 102

*‘ke āmi’, ‘kene āmāya jāre tāpa-traya’
ihā nāhi jāni—‘kemanē hita haya’*

“Who am I? Why do the threefold miseries always give me trouble? If I do not know this, how can I be benefited?

TEXT 103

*‘sādhya’-‘sādhana’-tattva puchite nā jāni
kṛpā kari’ saba tattva kaha ta’ āpani“*

“Actually I do not know how to inquire about the goal of life and the process for obtaining it. Being merciful upon me, please explain all these truths.”

TEXT 104

*prabhu kahe,—“kṛṣṇa-kṛpā tomāte pūrṇa haya
saba tattva jāna, tomāra nāhi tāpa-traya*

Śrī Caitanya Mahāprabhu said, “Lord Kṛṣṇa has bestowed His full mercy upon you so that all these things are known to you. For you, the threefold miseries certainly do not exist.

TEXT 105

*kṛṣṇa-śakti dhara tumi, jāna tattva-bhāva
jāni’ dārdhya lāgi’ puche,—sādhura svabhāva*

“Since you possess Lord Kṛṣṇa’s potency, you certainly know these things.

However, it is the nature of a sādhu to inquire. Although he knows these things, the sādhu inquires for the sake of strictness.

TEXT 106

*acirād eva sarvārthaḥ
sidhyaty eṣām abhīpsitaḥ
sad-dharmasyāvabodhāya
yeṣāṁ nirbandhinī matiḥ*

“Those who are eager to awaken their spiritual consciousness and who thus have unflinching, undeviated intelligence certainly attain the desired goal of life very soon.”

TEXT 107

*yogya-pātra hao tumi bhakti pravartāite
krame saba tattva śuna, kahiye tomāte*

“You are fit to propagate the cult of devotional service. Therefore gradually hear all the truths about it from Me. I shall tell you about them.”

TEXTS 108–109

*jīvera ‘svarūpa’ haya—kṛṣṇera ‘nitya-dāsa’
kṛṣṇera ‘tatasthā-śakti’ ‘bhedābheda-prakāśa’
sūryāmśa-kiraṇa, yaiche agni-jvālā-caya
svābhāvika kṛṣṇera tina-prakāra ‘śakti’ haya*

“It is the living entity’s constitutional position to be an eternal servant of Kṛṣṇa because he is the marginal energy of Kṛṣṇa and a manifestation simultaneously one with and different from the Lord, like a molecular particle of sunshine or fire. Kṛṣṇa has three varieties of energy.

